

20. We have wandered, gods, into a desert
 where\$
 there is no track of cattle:¹ the vast extant
 earth
 has become the-protectress of murderers: direct
 us,

BKIHASPATI, hi our search for cattle: shew the path*
 IKDBA, to thy votary being thus astray.²
 xxxfv. 21. IND.BA, becoming manifest from his
 abode (in

the firmament), dissipates, day by day, the
 resembling
 glooms, (so that he may distinguish) the
 other portion,
 tion, (or the day); and the showerer has
 slain the
 two wealth-seeking slaves, VARCHIN and
 SAMBARA, in
 (the country of) *Udavraja*?

22. PB -.STOKA has giveii to thy
 worshipper, INDEA,
 ten purses of gold,⁴ and ten horses, and -we
 have
 accepted this treasure from DivOD^SA, the spoil
 won
 by ATITHIGWAN* from SAMBARA.

23. I have received ten horses, ten
 purses, clothes,
 and ample food, and ten lumps of gold from
 DivODIsA.

24. ASWATIHA has given to Pliu ten
 chariots*
 with their horses, and a hundred cows to the
 priests.

¹ *Agavyuti kshetram, gosanchdrurakitam*
desam, a place
 devoid of the grazing of cattle.

* *Garcja*, the author of the *Sukta*, having, it is
 said, lost his
 way in a desert, repeated this stanza to
Brihaspati and *Indra*,
 who thereupon enabled him to regain his road.

³ So *Sdyana* explains *Udaoraja, de?a*
vi&eshah, a sort of
 country, oue into which the waters flow,
udakdni vrajanty-
asniin.

⁴ *Dasa Aosayik, suvar/tapurndn dasakosdn*, the
 ten bags or
 chests full of gold.

⁵ *Prastoka, JDivoddsa, and Atilhiyicttn*, are
 different names
 of the same person, a *Raja*, the son of *Srinjaya*.

⁶ *Atharvabkyah* is the term in ihe text which
Sdyana explains,
 to the *Rishis* of the *Atharvagotra*: Pay it is the
 brother of
Garga j Aswaitka is the same as *Prcistoha*.